

A  
SOLILOQVY of the SOVLE:  
Or  
A PILLAR OF THOUGHTS  
with reasons proving y<sup>e</sup> Immortality  
of the Sovle.



by J. Rich: Baker, & W. M. J. 1710



A  
SOLILOQVY  
<sup>61-480</sup> OF THE  
SOVLE:

Or,  
A PILLAR OF  
THOUGHTS.

With reasons proving  
the Immortality of  
the Soule.

Written by Sir RICHARD  
BAKER, Knight.

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TO  
MY WORTHILY  
much Honoured Bro-  
ther, Sir *John Corbet* of  
*Stoke* in the County of  
*Salop*, Baronet; and  
to his vertuous  
Lady.

*H*aving heard you  
take pleasure som-  
times to read some  
poor Writings of mine which  
have bin made publike to the  
World,

# The Epistle

World, I have thought good  
to make one Writing proper  
to your ~~memories~~; at least, for  
which (if it be worth the  
thankes) the world shall  
thanke you, for being pub-  
like; For, but for your sakes,  
and for testifying my love to  
you both, I had never, I  
thinke, had a thought of  
writing it. God hath bles-  
sed you with a numerous if-  
sue, as though he meant, for  
every one of your vertues, to  
bestow

# Dedicatory.

bestow upon you a childe; and if, the fuller ones Quiver is of such Arrowes, as halfe  
be is ; I may justly, with David, pronounce you a payre, that have as few your matches in happinesse, as in  
virtue. When I intended to write somthing to the memo-  
ry of your Names, because I  
knew the seriousnesse of your  
dispositions , and how farre  
you are from taking pleasure  
in vaine discourses ; I made

choyce

# The Epistle

choyce of an Argument, of all  
other the most serious: for,  
what so serious, as the im-  
mortality of the soule ? Of  
which, though wee have Di-  
vine Testimonies, farre more  
forcible then any Humane  
Reasons can be; yet it gives a  
kinde of satisfaction, to see  
Divine certainties seconded  
by Humane probabilities, and  
Faith by Reason; For though  
Divine proofes be more pro-  
portionable to the stronger

part.

# Dedicatory.

part of the Minde; yet naturall reasons make a greater impression in the weaker part; at least, both of them running one way, and making both but one current; it cannot be denied them, to make the belief, as Vis unita, the stronger. Accept it then, most Honour'd Brother & sister, with the like affection as I offer it, and let him at least have some place in your respects, who so much respects you.

# The Epistle.

you both; as professing al-  
wayes to continue,

Your truly loving Brother  
to serve and  
honour you,

RICHARD BAKER.

RICHARD BAKER.



# A Soliloquie of the SOVLE:

Or, *A Pillar of  
Thoughts.*

**A**S Lot's wife was turned into a Pillar of salt, that her inconstancy might be fixt, and yet be melting still: So thou, my Soule, if I had my wish, couldst be turned into a

**A** Pillar

## *A Soliloquie*

Pillar of Thoughts ; that  
thy volubility might bee  
restrain'd, and yet be thin-  
king still. And of what  
then is it, I would have  
thee to thinke ? Not of the  
miseries of the World ,  
though there be cause e-  
nough; but alas, this would  
be too sad a subject to  
thinke upon continually :  
Nor the Pleasures of the  
world, though this were  
like to have all mens voy-  
ces;

## of the Soule.

ces; but alas, they would scarce last so long, to hold out the thinking: Nor yet of the world it self, though this would be a large field to walke in; but alas! not large enough for the swift Thoughts, that can run it over in an instant: No, my soule, but to think of God; for Hee onely is the cheerfull subiect that can bee a cōfort to thee, when thou art in greatest misery; Hee

# A Soliloquie

P only the lasting object that  
th can minister matter of me-  
re ditation, when all vaine  
k pleasures shall have their  
tl period; He only, the large  
tl Field with varietie of  
n walks, where thy thoughts  
tl may bee walking everla-  
n stingly, and never come to  
b the end. To thinke of the  
t miseries of the world, is to  
l put the Thornes into my  
eyes, that were before but  
l in my sides; and make the  
paine

## of the Soule.

the harder, because my  
sense the tenderer; there-  
fore thinke not of miseries.  
To thinke of the pleasures  
of the world, would make  
me to blush for shame; and  
to weep for sorrow, that I  
should ever be enchanted  
by such Syrens, and not  
see my folly, till I feele my  
fall; therefore thinke not  
of pleasures. To thinke of  
the World, would make  
me thinke my selfe at liber-

## *A Soliloquie*

only the lasting object that can minister matter of meditation, when all vaine pleasures shall have their period; He only, the large Field with varietie of walks, where thy thoughts may bee walking everlastingly, and never come to the end. To thinke of the miseries of the world, is to put the Thornes into my eyes, that were before but in my sides; and make the

paine

## of the Soule.

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fore thinke not of miseries.  
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of the world, would make  
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see my folly, till I feele my  
fall; therefore thinke not  
of pleasures. To thinke of  
the World, would make  
me thinke my selfe at liber-

## *A Soliloquie*

ty, when I am but in a pri-  
son ; and make me like the  
Dogge , that lyes biting  
upon the chaine that tyes  
him : therefore thinke not  
of the World. No , my  
soule, but thinke of God ;  
for to be thinking of God,  
is a kinde of being present  
with him ; and then what  
greater joy than to be pre-  
sent with him , in whose  
presence is the fulnesse of  
joy for evermore. What

though

## of the Soule.

though the World take no notice of thy joy ? Canst thou not, *In sinu gandere*, & keep thy joy to thy selfe ? doth the Worlds knowing thy happinesse , adde any thing to thy happiness? No my soule , though thy thoughts be onely to thy selfe, yet let it suffice thee *Tibi plaudere*, and be thinking of God still. For thinking is the food of the memory , which nourishe

## A Soliloquie

it, and keepeth it in life ;  
and without thinking, we  
starve it ; for what wee  
little thinke of, wee soone  
forget ; and therefore, my  
soule, that thou mayst not  
forget him, who onely is  
worthy to be remembred,  
bee thinking of God still.  
For to thinke of God is ne-  
ver out of season ; all other  
thoughts have their fits ;  
are fit at one time, unfit at  
another ; but to thinke of  
God

## of the Soule.

God is fit for all times; In  
adversity, to mitigate; in  
prosperity, to moderate; in  
sicknesse, to console; and in health, to consoli-  
date; It is indeed the su-  
perlative thought, and fersi-  
alispel to altogether thoughts,  
that none can come neer it; no  
one in any degree beare a  
ny proportion w<sup>th</sup> it; & ther-  
fore, that I thou maist not  
be in the yeare of thoughts,  
be thinking of God still.

and

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ix

## A Soliloquie

But if thou be alwayes  
thinking of God, it be-  
hooves thee to be carefull  
what thou thinkest; for to  
thinke unworthily of him,  
thou wert better be thin-  
king of somethidg else; and  
alas, being so dazled with  
his brightness, so astonis-  
hed at his Greatnesse, as I  
am; what can I thinke? of  
that is worthy of him, in  
the least degree? For what  
an ring have my thoughts,

2 A

but

## of the Soule.

but either Memory, or Vnderstanding : and what can my Memory think worthy of him, that is time out of minde ? What can my Vnderstanding apprehend worthy of him, that passeth all understanding ? If I thinke of the time past, I finde, that was, but is not : If I thinke of the time present, I find that past while I am thinking : If I thinke of the time to come, I find it

# A Soliloquie

it cannot be found whether ever it will be, or no : and what are these to him, of whom it is truly said, As he was in the beginning, is now, and ever shall bee, world without end. I can think of him indeed, as he is Eternall, but then it must be an Eternity by successsion of time, in which there is something before, and something after; where his Eternity is all at once, and hath

## of the Soule.

hath nothing to doe with  
time, nor time with it, see-  
ing he is alwayes the same,  
and his yeeres never faile.  
I can thinke of him, as hee  
is infinite; but then, it must  
be an infinitenesse by ex-  
tension of Magnitude; and  
that the work only of Im-  
agination, or conceit; where  
his Infinitenesse is a Trans-  
cendent to Quantity, and  
leaves imagination behind  
it, and conceit below it;

## A Soliloquie

or rather, makes Imagina-  
tion weary, and Conceit a-  
shamed. I can perhaps ap-  
prehend more than he is,  
but not so much : for I can  
apprehend many gods; but  
all of them, not so much,  
as he that is but One. And  
why then would I so faine  
be thinking of him, when  
I can think of nothing that  
is worthy of him ? Yet I  
must think of him, or I  
can think of nothing that

is

# of the Soule.

is worth the thinking of.  
If I thinke of the wisdome  
of *Salomon*; If of the beau-  
ty of *Abfalom*; If of the  
strength of *Sampson*: Alas!  
what are these to think of?  
Great indeede, to bee  
thought of, by themselves;  
but compar'd with his wis-  
dome, with his beauty,  
with his strength, they are  
lesse then nothing. When I  
can measure out the Sea by  
droppes, and when I can  
conuey

flame

# A Soliloquie

sum up the Sands with d  
Counters, I may then hope  
to finde out something to m  
thinke of, that is worthy of m  
him. A w<sup>ch</sup> to dignest w  
But though I cannot appre  
prehend him as he is, the  
integral, One entire being, to  
yet, I may perhaps appre  
hend him, as Humane Cap  
acity conceiveth him in  
plants. Alas, no better can I th  
all. For if I think of his  
Providency and his Provi  
dence

## of the Soule.

With dence is the most visible  
Character in his Oecono-  
my of the World; I finde  
my selfe even confounded  
with the course hee hol-  
deth in it; Why he suffers  
the wicked of the World  
to prosper and flourish, and  
the godly whom he loveth  
best, and who love him  
best, to be in affliction? as  
though he did mistake ei-  
ther his blessings, or them  
he blesseth; taking *Ephraim*

for

# A Soliloquie

for *Manasses*, and *Manasse* new  
for *Ephraim*, as old *Jacob* thin  
did: If I thinke of his Ju-  
stice (and every one hath ~~it~~ it)  
right in Justice) I am then the  
confounded to think, why he  
*Abel*, that was the first Saint, th  
should be the first Martyr; th  
and why *Cain*, that was the  
Murtherer of his brother, y  
should have the blessing of w  
long life? as though it th  
were justice with him to w  
punish an innocent, and to t  
reward

## of the Soule.

naſſe reward an offender? If I  
ſaſe thinke of his Power (and  
is Juſt power will alwayes make  
aſt ait ſelf be thought of) I am  
then then confounded to thinke  
why how hee could make all  
Saint things of nothing, and why  
tyr; they are ſaid to bee the  
ſ the workes of his hands, when  
her, yet they were made with a  
g of word of his mouth? as  
h it though Nature were not  
n to worthy to be his Appren-  
tice, and as though it were  
ward with

## *A Soliloquie*

with him but a word and a  
deed ? But most of all, it  
thinke of his Mercy (and  
his mercy is over all his  
workes ) I am then con-  
founded to think how it  
can be mercy in him, to  
give the life of his Sonne,  
to save the lives of his  
enemies ; an Innocent for  
Delinquents, a Lambe for  
Wolves, a God for men ?  
O my soule, this may well  
be thy astonishment, see-  
ing

## of the Soule.

it is the wonder of Angels : But though his Justice may be brought in question by it ; yet his Mercy certainly it makes out of question ; for what greater Mercy, then to save many by One ; and many that could not helpe themselves, by one that could both save himselfe and others ? Neither yet is his Justice brought in question by it ; for is it not just, that

## *A Soliloquie*

that as hee did make man A  
by his word, which is his kn  
Sonne ; so hee should save  
man by his Sonne who is th  
the Word : Is it not just in  
he should employ his Son th  
where most honour might to  
be gotten ? and is there a- m  
ny greater honor than that so  
which he hath gotten by th  
this imployment, to sit at th  
the right hand of his Fa. W  
ther ; and to have a Name bu  
at which both men and W

Angel

## *of the Soule.*

man Angels must bow their  
his knees.

have And now, O my soule,  
o is thou hast found out a thing  
just in God, most worthy for  
Son thee to thinke of, of him  
ight to be thought; for as his  
re a- mercy is over al his works,  
that so it may justly take up all  
n by thy thoughts. But can no-  
fit a thing be found in God,  
s Fa worthy to be thought of,  
ame but his Mercy? Not his  
n and Wisdome? Not his Pow-  
ngel er?

## *A Soliloquie*

er? Not his Justice? Yes, my soule, most worthy to be thought of, all of them, but not so much; or if as much in themselves, yet not of us; and therefore not so much of us, because not ~~not~~ communicated so much to us: For, his Wisedome is to us a secret; his Power, a transcendent; his Justice, an abyss; onely his Mercy offers to communicate it

self

## *of the Soule.*

selfe to us: that if it were  
not for his Mercy, we nei-  
ther could hope, nor durst  
presume to have Accesse  
unto him: and therfore in  
all our suites, we Pray him  
not to heare us, for his wif-  
domes sake, or for his pow-  
ers sake, or for his Justice  
sake, but only & alwaies for  
his Mercyes sake. It is his  
Mercy that emboldens us  
when we are fearefull, that  
it encourageth us whē we are  
self

B doubt.

## *A Soliloquie*

doubtfull. It is his Mercy  
that directs us when wee  
are Erring, that upholds us  
when we are falling; and  
indeed his Mercy not on-  
ly is Invocated by us, but  
is it selfe an Advocate for  
us: that we may truly say;  
Of all his Attributes there  
is none hath Bowells in it,  
but only his Mercy. Here  
therefore, My soule, Fixe  
thy Pillar of Thoughts,  
and let this Mercy of God

be

## of the Soule.

be thy perpetuall Object :  
For, as some superstitious  
in the sect of *Mahomet*,  
when they have once seen  
his Tombe at *Meccha*, pull  
out their Eyes presently,  
as never possible to see so  
worthy a sight againe : so  
Thou, my Soule, when  
thou hast once entred up-  
on this Thought of Gods  
Mercy, thou mayest seale  
up the doores of thy  
Heart, as never possible to

## *A Soliloquie*

let in so comfortable a Thought againe.

But if, with all thy thinking, thou canst not sufficiently apprehend it, then at least admire it ; that by admiring it, thou maist bee drawne to love it ; or rather, to love him for it ; yet not to love him onely for his mercy to thee, but for his mercy ; and not onely for his being Mercifull, but for his being : for then

## of the Soule.

then, my soule, thou lovest God truely, when thou lovest him for himselfe, and not for his benefits; for how else canst thou say with Job, *Though thou kill mee, O Lord, yet will I love thee.* Indeede to love God, apart from his benefits, is a worke for the soule, when it is parted from the Body; for as long as wee live in this world of Vanity, our love

## A Soliloquie

to God, I may say, is but  
Mercenary ; even *David*, as  
much a man as he was after  
Gods owne heart , yet a  
faith but this ; *I love thee,*  
*O Lord, because thou hast*  
*heard my supplication* : So  
this Benefit of God was  
the Motive of his love to  
God ; that if it had not  
beene for this motive , his  
love to God might have  
beene as little as another's.  
O ye blessed Seraphins ,

## of the Soule.

but that burne with an ardour  
as of this love of God ; how  
after happy are ye in this your  
yet ardour : and though I can-  
thee, not wish to be a Seraphin,  
hast yet I wish, at least, some  
portion of your ardour ;  
for then I should love  
God, not for his benefits,  
but for himselfe ; and not  
love my selfe, but only for  
him. And yet, O my soule,  
that thou couldest love  
God but as *David* did,  
that

## *A Soliloquie*

though but onely for his  
Benefits ; for then, at least,  
thou mightest bee a soule  
after Gods owne heart, as  
*David* was. And why, my  
soule, shouldest thou not ?  
Alas, why dost thou not  
love him as *David* did ;  
seeing thou hast as great  
Motives as *David* had ?  
For what was his Motive,  
but that God heard his  
supplication ? and what  
was his supplicatio, but that

God

## of the Soule.

God would defend him  
from his Enemies, from  
Sin and Satan? and doe  
not these assault thee, as  
strongly as they did Da-  
vid? And have they not  
overcome thee; at least had  
they not overcome thee, if  
God had not defended  
thee? O my soule, It is  
the great mercy of God,  
that sinne hath not already  
swallowed thee up; and  
that thou hast not long  
since

## A Soliloquie

since beeene made a prey to  
Satan. If therefore, my  
soule, thou canst not ap-  
prehend the greatnessse of  
**Gods** mercy by consider-  
ing it in it selfe, then take  
a view of it by considering  
the greatnessse of thy sin:  
For, as they that cannot  
ooke upon the brightnes  
of the sunne as it is in it  
selfe, doe, by looking in  
the water, come to dis-  
cerne it in some measure:

so,

## of the Soule.

ey to so, though thou canst not  
my apprehend Gods mercy,  
t ap-as it is in it selfe ; yet by  
se of viewing it as it were in the  
nside-water of thy sinnes ( Alas !  
take in themselves a filthy pud-  
ering dle , but for this purpose  
sin: a cleare streame , ) thou  
cannot maist come to apprehend  
htnes it, at least, in some propor-  
in it tion. For according to the  
ng in greatnessse of thy sin, is the  
o dis- greatnessse of Gods mercy  
sure: in forgiving thy sinne. But  
so, in

## A Soliloquie

in considering thy sinne, let  
this be a part of thy Pillar  
of Thoughts ; that as  
Christs wounds were re-  
maining on his body at his  
Resurrectiō, so the wounds  
of thy sinne will remaine  
upon thy soule at the day  
of Judgement ; and least  
thou shouldest thinke in so  
long a time they might all  
be forgotten, let this also  
be added to thy thoughts ;  
that there will then bee or  
kept

## *of the Soule.*

et kept a sessions, where al the  
ar circumstances of thy sins  
as will be summoned to meet  
re- together, to give Evidence  
his against thee : and then  
nds Time it selfe will come in,  
ine and tell the very hour,  
lay when ; Place it selfe will  
east come in, and shew the very  
so roome, where ; the Per-  
all sons themselves will come  
also in, and present the very fa-  
nts ; ces of them, with whom,  
bee or against whom thou  
ept didst

## A Soliloquie

didst commit any finne, in wh  
the whole course of thy and  
life: & al as visibly, as when  
the sinnes were a doing ; an  
and even thy evil thoughts  
which yet never came fur-  
ther then the cloyster of  
thy heart , will then come  
forth as fresh, as when they  
were a thinking ; and all  
thy prophane words , as  
audible, as when they were  
a speaking ; and all thy fil-  
thy writings, as legible as  
when

## *of the Soule.*

in when they were a writing ;  
hy and left there should want  
hen an accuser, as there did to  
g ; the Adultresse in the Gof-  
hts pel, Satan himselfe will  
ur- take that Office upon him,  
of and doe it most spitefully ;  
me in such sort, my soule, that  
ney it cannot be said, whether  
all thy shame or thy Horrour  
as will then be greater : thy  
ere shame, to see thy filthines  
fil- discovered and laid open  
as before all people ; or thy  
men hor-

## *A Soliloquie*

horroure, to finde thy case de-  
desperate, and past all hope how-  
or possibility of relieving. be,  
And is it not time, before be,  
this time, to thinke of that or a  
time? a fearefull thing to as-  
thinke of, I confesse; but par-  
without thinking of it now, gen-  
there will be no helping bee-  
of it then; and therefore Go  
thinke of it, my soule; but cy-  
thinke of it to prevent it: be-  
and as desperate as thy T  
case may be, yet doe not th-

de-✓

## *of the Soule.*

case despaire : Never yeelde,  
hope how great so ever thy sin  
be, or be made appeare to  
fore be, that it can be greater,  
hat or any thing neere so great  
as Gods mercy : For com-  
pare them, my soule, to-  
gether ; Thy sin is great,  
because a transgression of  
Gods law ; but Gods mer-  
cy must needes be greater,  
because a law to himselfe :  
Thy sinne is no more then  
thou art able to doe ; but  
Gods

## *A Soliloquie*

Gods mercy is more then so much  
thou art able to think : thy terribilitie  
sin is but a Plot of Satans if the  
to entrap thee ; but Gods the  
mercy is his owne purpose shewing  
to relieve thee ; thy sin is greater  
but infinite in Relation ; but greater  
Gods mercy is infinite in it selfe  
and absolutely : thy sin pa-  
is but an Accidentall thing G  
in thee ; but Gods mercy, I thinke  
may say , is his very sub- gr-  
stance ; that as much as him- as  
self is greater then thy self ; co-

## *of the Soule.*

hen so much his mercy is greater  
thyter then thy sin: and indeed,  
tans if thy sin could be greater  
odsthen Gods mercy , therē  
oose should be somthing in thee  
n is greater then that which is  
but greatest in God: for of all  
in it the things that humane ca-  
sin pacity conceiveth to be in  
ing God, there is none greater  
y, I then his mercy , none so  
ub- great as his mercy: at least  
im- as greater and lesser may be  
elf, conceived , where all are  
Infinite.

But

## *A Soliloquie*

But though Gods mercy bee greater then any mans finne, yet any mans finne may come to bee greater then Gods mercy: if either despaire reject it, or presumption slight it: for both these are of force to make Gods mercy of no force, at least of no force to forgive, because they leave no capacity to be forgiven. For all capacity of Forgivenesse is

## *of the Soule.*

hen clean barred up, when  
either Despaire or Pre-  
umption stand at the En-  
trance. In all other cases,  
Gods mercy hath the Pre-  
eminence, and makes the  
greatest sinnes become like  
cloudes, either blowne a-  
way, as with the wind of  
his goodnesse, or else dis-  
olved, as with the sunne  
of his kindnesse.

And now, my soule, thy  
houghts, me thinkes, are  
come

## A Soliloquie

come to some fashion of a  
Pillar ; they are solid and  
firme, and want but Erect-  
ing; but all the difficulty is  
to erect them : for though  
Gods mercy, if once attay-  
ned, bee greater then any  
mans sinne ; yet it is no  
easie matter to attaine it ,  
seeing there is no attaining  
it, but from his Mercy  
seate ; and his Mercy seate  
is the highest part of all his  
Arke, and this must needes  
bee

## of the Soule.

bee a great height, farre  
higher then wee of our  
selves are ever able to  
reach: No, my soule, there  
is no way to reach it, no  
meanes to climbe up to it,  
but onely by *Jacobs* ladder,  
which ladder is **Christ**:  
and if in climbing up this  
ladder, there bee not the  
greater heede taken, in  
stead of raysing thee up, it  
will but cast thee down, &  
give thee the greater Fall.

Thou

## *A Soliloquie*

Thou must not therefore  
doe as the Apostate An-  
gels did; ascend first, and  
then descend: ascend first  
in Presumption, and then  
descended in Despaire: A-  
scend first, in scorning  
this ladder, as thinking  
their owne nature more  
worthy for the Sonne of  
**God** to take, then the seed  
of the woman; and then  
descend by falling off the  
ladder, and have their  
heads

## of the Soule.

heads broken by the seed  
of the woman: no, my soule,  
thou must take a contrary  
course; Descend first, and  
then Ascend; Descend first  
in Humility, & then Ascend  
in Hope: Descend first in  
to a serious consideratiō of  
thy sin, and then Ascend to  
a stedfast apprehension of  
Gods mercy; Descend first  
with Christ into Hell, by  
Patience in Adversity, and  
then Ascend up with him

Clipps A into

## A Soliloquie

into Heaven by a lively  
Faith, and by a Heavenly  
converſation: For, thus Af-  
ſcending, thou ſhalt bee out  
of the reach of Time, and  
Place, and all other cir-  
cumstances of thy ſinne;  
and, which is moft of all,  
thou ſhalt be out of Satans  
walke, which goes no fur-  
ther then compassing the  
Earth, i that thou needes-  
not now to feare, ei-  
ther their Testimonie, or  
his Accuſation.

## *of the Soule.*

But, O my soule, there  
is one step of this ladder  
yet behind, without which  
thou canst never climbe up  
so high as to Gods Mercy-  
seat; and the step is this: to  
Referre all thy Thoughts,  
thy Wordes and Actions  
to the glory of God: For  
if thou shouldest have  
faith, that thou couldest re-  
move Mountaines; if thou  
shouldest performe all the  
Workes of the Law, as ex-

## *A Soliloquie*

actly as any *Sadducee*, and not referre them to Gods glory; they would all bee taken but for ungratefull complements, and bee of no account, nor thou for them in any account with God. And great reason it should bee so; for, why did God make the World, and all that is in the world, but onely for his glory: & shall any, that live in the world, have another End

in

## *of the Soule.*

in using it, then God had  
in making it : shall man,  
that is made after his I-  
mage, doe no more to the  
setting forth of Gods glo-  
ry, then every creeping  
thing of the Earth : be on-  
ly a passive instrument of  
his glory, & not an active :  
Can hee take it well at his  
servants hands, to be back-  
wardest in a service in w<sup>ch</sup>  
they should be forwardest;  
to neglect his greatest

C 3      worke,

## A Soliloquie

worke, and then thinke to please him with Tything of Mint: canst thou looke to have Recompense of God for thy service; and God to have no recompense of thee. for his favours? and what recompense? what *Retribuam Domino* hast thou for God, but onely to take *Calicem salutaris*, to Glorifie his Name? How can any man justly complaine of his meane

## of the Soule.

meane estate, when the  
meanest man that is, hath  
that in him, which is in  
man the most excellent  
thing : and what is that  
most excellent thing? what  
my soule ; but a power to  
glorifie God ? for this  
Power is a greater Digni-  
tie then the greatest digni-  
tie of any earthly Power :  
It is the worke which An-  
gels doe in Heaven ; and is  
there any worke done in

## *A Soliloquie*

Heaven, that is not better  
then the best that is done  
on Earth : and more then  
this, it is the very worke  
that makes the Angels  
happy ; for without doing  
this worke they could not  
be happy : and if we want  
any thing in this life of  
being happie , it is because  
we want something of do-  
ing this worke. For never  
shall wee come to be per-  
fectly happie, till we come

to

8

## of the Soule.

to be able to doe this work perfectly. What was wanting in the Morall vertues of Heathen men, but only this, that they referred them to their owne, and not to Gods glory? *Aristides* in a high degree was just ; *Cato*, sober; *Socrates*, Patient ; *Regulus*, Constant ; all excellent parts towards the perfecting of a Building ; but yet no benefit of them, because they came

## *A Soliloquie*

came not up to the Roofe  
they had not the Crowne  
of Glory to God; & ther-  
fore not the crowne of re-  
ward to themselves. It is an  
easie lesson to say, but a  
hard to learne; and few but  
*David* have ever practised  
it; *Not unto us, O Lord,*  
*not unto us, but unto thy*  
*Name give the Glory: for*  
is it not, that we seeme all  
to have a spice of Lucifer  
in us? though we can be  
content

## of the Soule.

content to allow the greatest glory to God ; yet faine wee would reserve some at least for our selves: when, alas, if wee reserve any at all to our selves, we leave none at all for God ; for neither is glory a thing that can bee parted ; neither is God one that can endure a partner , and specially in his Glory : for though all his Attributes be Excellent &

Ad-

## A Soliloquie

Admirable; yet Majestie  
is Attributed to none of  
them but to his Glory: As  
it is in the Angels song,  
*Heaven and earth are full of  
the Majesty of thy Glory:* and  
what greater Derogation  
to Majestie then to have a  
Partner? Indeede Gods  
Glory is in it selfe most  
perfect alwaies; and no-  
thing that man can doe,  
can either adde to it, or  
detract from it: but such

## *of the Soule.*

majestie is Gods graciousnesse to  
one of us, so great his desire to  
try: As endeere us to him; that he  
song, infinitely overvalues our  
full of Endeavours, and sets a  
y: and farre greater price upon  
gation them then they are worth;  
have a counting, as if wee added  
Gods to it, when we detract not  
the most from it; at least, as if wee  
had no then give it him, when  
a doe, we ascribe it to him. If  
it, or therfore, O my soule, thou  
t such wilt ever be admitted into

## A Soliloquie

the quire of Angels, to sing, *Holy, Holy, Holy Lord God of Sabaoth, Heaven and Earth are full of the Majestie of thy Glory*; It must bee thy care, thy principall, and, I may say, thy onely care, to ascribe all Glory and Praise to God, and to him only; that if the Angels will undertake for Heaven, thou for thy part mayest undertake for the Earth; that their song shall bee

## of the Soule.

sung out to the End ; *Hea-*  
*ven and Earth are full of the*  
*Majestie of thy Glory* : that  
when both of them be full  
of his glory, there may be  
no roome left for any of  
ours.

And thus, my soule,  
when thou hast made thee  
a Pillar of Thoughts, with  
these three, as I may call  
them, *Pretious stones* :  
The consideration of thy  
sin, with a penitent heart ;

The

## *A Soliloquie*

The apprehensiō of Gods  
mercy with a Faith unfai-  
ned; & the Referring all to  
the Glory of God with an  
humble Reverence ; thou  
wilt then be able to climbe  
up this ladder of *Jacob*, to  
the uppermost step: where  
meeting with saints and  
holy Angels, that stand  
ready to receive thee, thou  
wilt bee taken into the  
number of their society :  
the happinesse of which

com- .

## of the Soule.

company, the joy of which  
Happinesse, the greatness  
of which joy, no Pillar of  
Thoughts can ever reach  
so high, as to apprehend;  
no, my soule, not so much  
as to Imagine: Yet adde  
this one Thought more to  
thy Pillar, to thinke of the  
great Difference of the  
Happinesse that will bee  
then, and the Happinesse  
that can bee now; for all  
our happiness now, is

ken

## *A Soliloquie*

but Expectation of happiness; we joy not so much herein that we are, what so ever we are ; as in that we hope not we shall be , though we know not what wee shall be ; the minde is so long- placing after the Future , that it never rests satisfied with quiet the present ; nor ever will , till there shall be no more Future to long after , but all shall be present ; & then if at last I shal have my wish for

## of the Soule.

opi-for thou, my soule, wilt  
such hen be turned into a Pil-  
everar of Thoughts; they will  
ope not then bee voluble, nor  
wee moveable, as now they are,  
hall being out of their right  
ng-place, and having various  
hat objects; but they will be  
with quiet and quiescent, as be-  
will,ing fixt in their true cen-  
oreter, and fixed upon their  
but proper object, The beau-  
hen full face of God blessed  
ish for ever; and never till  
for then

## A Soliloquie

then will thy state be capable of this counsell, *Quod sis esse velis, nihilque malis.*

But, O My soule, though thou have rayfed thy thoughts to a great height, & they seeme to have some solidnesse in them ; yet there is one doubt must bee cleared, before they can come to be a Pillar: for if the soule perish with the body, as some vaine

men

## of the Soule.

men Imagine, what will  
then become of thy  
thoughts? *For the breath  
of man goeth out, he returnes  
againe to Earth, and then all  
his Thoughts perish: and if  
all his thoughts perish, he  
can then think no more; &  
if he can thinke no more,  
there can be no soule. For  
as the soule is the life of the  
Body, so thinking is the  
life of the soule: That  
without thinking, at least  
with-*

# A Soliloquie

without a power to think. Sa-  
it is a thing vaine to think ly-  
there can be a soule. It is dy-  
more vaine conceite, the all  
to build castles in the ayre on  
to think the soule lives wh- the  
it is vanished into ayre, and up  
of which when it dyes it i be-  
truly said; *Et procul in tenui A*  
*tem evanuit auram.* For the  
soule is a Breath, and the  
death of the soule is the  
last gaspe of that breath the  
and this is so plaine, tha de-

Sabomor

## of the Soule.

think Salomon affirmes plaine-  
thinkly; As a Beast dyeth, so  
t is dyeth a man; for they have  
the all one Breath, all goe unto  
ayre one place: and who knoweth  
whiche spirit of man that goeth  
, an upward, and the spirit of a  
s it i. beast that goeth downward?  
tenu. And shall wee now thinke  
r th: the soule lives, because we  
d th: know not how it dyes?  
is th: shall wee therefore thinke  
eath there is a difference after  
tha death, betwixt the soule

lomo.  
•

of

## A Soliloquie

of a man and the soule of a Beast, because we see there is no difference, nor none to be seene : What is this but to give the soule a Being, out of our owne not-knowing ; and to make our ignorance her Foundation : Had the soule any being, but by being in the body ; and how then can it have any longer being, then while it ~~is~~ in the body ? If it be truely said ; *In fun-*  
*dendo*

## of the Soule.

*dendo creatur, & creando*  
*infunditur* ; why is it not  
as truly said, *Extinguendo*  
*Exit, & Exeundo Extingui-*  
*tur* ? Is the soule any thing  
but a temper of the Bodys  
and when that temper cea-  
seth , then also the soule,  
as well in man as in beast,  
ceaseth ? If the soule should  
remaine after the body , it  
must remaine without its  
Faculties, at least without  
a power to vse its Facul-

## *A Soliloquie*

ties. And were not this a blemish to nature to give the soule Faculties; and not give a power to be able to use them ? and use them it cannot without the body; and therefore without the body, without wrong to nature, we cannot think there can be a soule.

But, O my soule, what aspersions are these upon Nature ? Or rather what blasphemies against the

God.

## of the Soule.

God of Nature? For did not God breath the soule of man into his body at first; and can Gods breath be ever out of breath? No more can the soule ever cease to be. Did not God make the body and soule asunder; and shall they not continue to be, when they are asunder? The body gives not life to the soule; but it is the soule that gives life to the body:

God,

D 2

and

## *A Soliloquie*

and shall that which gi-  
veth life cease to bee, be-  
cause that, to which it gi-  
veth life, ceaseth to bee?  
can any thing perish that  
hath no contraries; at least  
nothing within it, or with-  
out it, to oppose it? For  
all things perish by one of  
these opposites; but the  
soule is a simple substance,  
uncompounded, & with-  
out mixture; and there-  
fore neither hath contra-  
ries,

## of the Soule.

ries, nor any thing within it, or without it, to oppose it; and therefore cannot perish: and therefore is immortall. Can any thing perish, that is *Principium sibi ipsi*, is life to it selfe; and such a *Principium* hath God made the soule of man, and therefore cannot perish, and therefore is immortall. The body perisheth not by Annihilating, but by being turned

D 3 in-

## *A Soliloquie*

into its first matter, which was not the same that now it is, but dust and earth: Neither can the soule perish by Annihilating, but by being turned into its first matter, which was the same at first that now it is; and therefore other, then now it is, it can never bee, and therefore is Immortall. If the soule were made by God, and not made Immortall, either

## *of the Soule.*

it was because hee could not make it such, or because hee would not: to say hee could not, is to make him no God, because not omnipotent. To say hee would not, is to make him not good, because no rewarder of his servants; for what rewarding if the soule be mortal? An Angell can put on a body, though nature have ordain'd it none, and yet

## A Soliloquie

bee a perfect Angell still; and why not the soule putt off a body, though Nature have assigned it one: and yet remaine a perfect soule still? God made man in his own image, and where is Gods image so apparent, as in mans immortality? and wherein is mans immortality so apparent, as in his soule? The soule had a beeing when it came into the body, and

5

11

shall

## of the Soule.

still; shall it not have a being  
e put when it goes out of the  
Na- body? was it separate then,  
one: and is it inseparable now?  
rfect But then we must not con-  
nade ceive the soule of man to  
, and be such a kinde of thing as  
ge so the soule of a beast is. For  
im- the soule of a Beast is per-  
eine haps nothing else but the  
o ap- very life of the beast; or if  
The a soule, yet such a one as  
en it is endued onely with the  
and Faculties of sense and ve-  
shall

## *A Soliloquie*

getation, which depending upon bodily Organs, must needes decay with the decay of those organs, and perish with the body : but the Soule of man is a heavenly substance, endued besides sense and vegetation, with the divine Facultie of reason and understanding, which not depending upon bodily Organs, neither decayeth with their decaying, nor yet perisheth

## of the Soule.

riſheth with the body, but  
is a ſubſtance ſubſiſting of  
it ſelſe ; and as being a  
ſpirit, when once it leaves  
the body, ascends up to  
the place of ſpirits ; where  
God himſelfe is, who is  
the Father of ſpirits ; as  
*Eccleſiaſtes* faith ; *The Spi-*  
*rit returnes to God that gave*  
*it.* And if the Soule be a  
Spirit, and God the Father  
of ſpirits : Then muſt the  
ſoule be needes immortal ;

For

## A Soliloquie

For though all things perhaps perish, of which God is the Creator; yet nothing perisheth of which God is the Father.

God made the Beasts living creatures all at once, at least made the Earth bring them forth all at once: and as they were made all at once, so they perish all at once, body and soule, such a one as they have, both together:

but

## of the Soule.

per- but God made man a li-  
God ving Creature by parts ;  
no- and if his parts were made  
hick severally , shall they not  
continue and subsist seve-  
rally ? And although the  
body separated from the  
soule, cannot long conti-  
nue , because it wants the  
cement of life that should  
they keepe it together : and be-  
ing a compound matter  
without its proper forme  
must needes be soone dis-  
but

solved .

## A Soliloquie

solved into the first matter; but  
yet the soule separated <sup>ca</sup>  
from the Body, may con- <sup>an</sup>  
tinue long enough, seeing in  
it is a simple forme, and a sa-  
Cement to it selfe, which  
can never be dissolved; and  
therefore is Immortall.

Is not the soule of man  
of a middle nature, be-  
tweene *Formæ simpliciter  
separatae*, and *Formæ simpliciter  
Inseparabiles*, between  
Formes that can never be  
viol

but

## of the Soule

tter; but separate, & formes that  
ated can ne'r be but inseparable?  
con- and therfore the soule may  
eing informe the body, and yet  
nd a subsist without informing it  
nich

and But if the soule depend  
l. not upon the body, how  
man happens it that if the heart  
be- or braine of a man bee  
citer wounded or hurt, the man  
npli- dyes? I say not therefore  
veen that the soule depends not  
er be upon the body, but that  
but the Rationall Soule de-  
pends

## A Soliloquie

pends not upon it: For the  
sensitive and vegetative  
parts of the soule depend,  
no doubt, upon the Heart  
and braine; the Animall  
upon the Braine, the Vitall  
upon the Heart; for these  
are their proper forges, I  
may say, & seats; and if any  
of these places bee so  
hurt, that it is made unfit  
to be their forge or seate a-  
ny longer, they have then  
no longer any being in the  
body;

## *of the Soule:*

body; because no longer any operatiō in the body, as wanting their Forges to operate in & fit instrumēts to operate with, & then a man dyes. But yet why should not the Rational soule stay in the body; though the sensitive be gone? for seeing it depends not upon any part of the body; why should the hurt of any part of the body drive it away? It is not that, *Quoad Existētiam*

# A Soliloquie

*stentia in corpore; as to subsi- ce*  
sting in the body, the soule R.  
is indivisible : that if one co.  
Faculty bee abolished, the o.  
other cannot stay? at least, ti.  
not the superiour without  
the inferiour; not the Sen- an  
sitive without the Vege- n  
tative; not the Rationall t.  
without the sensitive. For  
as the Elements of fire and  
earth, could never be joy-  
ned in one cōpound, if the  
aire & water did not inter-  
cede

## of the Soule.

subsistēde between them : so the soule Rational soule & the body of one could never bee joyned in the one subsistence, if the sensible, tive and vegetative parts did hout not mediate between the ; Sen- and, were the bond of con-  
vege- nexion to hold them toge-  
on all ther, the same perhaps w<sup>ch</sup>  
For Ecclesiastes calls the silver  
e and cord ; that if this bee loose-  
joy- ned , there is nothing to  
f the hold them any longertoge-  
ater- ther, but they are present-  
cede ly

## A Soliloquie

ly parted from one another. And indeede, when the Rationall is left alone by it selfe, it is then *Pur e in H*  
*spiritus*, merely & simply mu  
a spirit; & being such, it can  
not rest any where, but ei- tha  
ther in Heaven or Hell: the car  
two proper Centers of all wi  
separate spirits. And seeing the  
these places are immortall pr  
Mansions, what should the lit  
soule do in either of th̄, if M  
it were mortall: The soule  
there- th

## of the Soule.

mentherefore, at least the Rationall soule , which is also  
urē in Habit the whole soule,  
oly must needes be immortall.

If it may be made good,  
that the Rationall faculty  
can exercise its operation  
all without bodily Organs ,  
there needs then no other  
prooфе, for the immorta-  
litie of the soule, seeing  
, if *Modus operandi sequitur mo-*  
*dum Essendi* ; As every  
thing operates , so it is :  
that

## *A Soliloquie*

that if the soule can ope fac-  
rate without bodily Orga-  
gans, it may then also subit  
sift without them, & if subfled  
sift without them, then i bu-  
it separable from the bo- thi-  
dy, and thereupon immor- he-  
tall. And that the Ratio- thi-  
nall faculty can exercise its thi-  
operation with out bodily ga-  
Organs, is a thing of all o- ti-  
other the most apparent; th-  
for what is the proper fo-  
worke of the Rationall p-  
faculty

## *of the Soule.*

ope faculty, but to contem-  
Or plate, and to view it selfe in  
subit selfe, as in a glasse by re-  
suffection: & who can deny,  
en i but that the soule can doe  
bo this of it selfe, without the  
nor helpe of any other; and  
utio, then certainly, without  
e its the helpe of bodily Or-  
dily gans. The sensitive facul-  
ll o- tie indeede hath parts of  
ent; the body made of purpose  
oper for the exercise of her o-  
nall peration: the eye to see;  
ulty the

## *A Soliloquie*

the eare to heare ; the e  
tongue to taste ; and for anot  
spring head to them all , as w  
the braine in the Head ; but hav  
the Rationall faculty hath san  
no parts of the body made it  
for her ; and why hath it so  
none , but because it needes be  
none : as that which can be  
exercise its operatiō with-  
out them . For , if the Ra-  
tionall faculty did use bo-  
dily Organs , as the sensi-  
tive doth , what reason can it

## *of the Soule.*

those given, why Beasts should  
for a not be reasonable creatures  
all, as well as men: seeing they  
but have as many, and all the  
math same parts as mē have; that  
made it must be acknowledged,  
th it some parts of the body, to  
des bee either superfluous in  
can Beasts, or defective in Men:  
th- superfluous in Beasts, if  
Ra- they have parts proper for  
oo- understanding, and yet un-  
nsi- derstand not; or defective  
can in men, if they should have  
bç

E parts

## *A Soliloquie*

parts proper for under-standing, and have them th-not ; which, because both if of them are in prejudice of Nature, therefore neither of them is to be admitted. It is true, the Rationall Faculty makes use sometimes of the Fantasie, an issue from the Braine, and may therefore be counted a Bodily Organ ; at least, *Germen Organii* : but this is not of necessity, but for conve-

## of the Soule.

nder-convenience, whilst it is in them the Body; and that chiefly, both if not only *In ordine ad sen-* *ce of sibilia*: and if you will say, either that the Rationall Faculty  
tted. must needs directly have  
onall dependance upō the Braine;  
ome- seeing when the Braine is  
c, an hurt, the understanding is  
and hurt; when the Braine is  
nted distempered, the under-  
least, standing is distempered;  
his is as in drunken or Phrantick  
t for men; May it not be justly  
onve-

## *A Soliloquie*

answered, that the operation of the understanding, in this case, is not merely the worke of the Rationall Faculty; but rather a mixt worke of the Rationall and Sensitive both together; seeing the hurt or distemper of the Braine, workes not *Primò & Per se* upon the Rationall Faculty, but upon the Sensitive, and from thence is transmitted to the Rationall, onely

Com-

## *of the Soule.*

*Compatiendo*, by reason of the Sympathy that is betweene them ; and this is no cause to inferre a necessity of Dependence : For, when upon the separation of the Soule from the Body, the operation of the sensitive Faculty shall absolutely cease ; this Sympathy betweene it and the Rationall Facultie shall then cease also, and neither directly nor indirectly ther

## *A Soliloquie*

shall be then any more dependence upon the Braine. Indeed the Soule, once separated from the Body, hath no more use of the Braine, because no more need of the Fantastic at all, but moves then upon its owne hinges ; and exerciseth her operation within her owne Spheare, as that which can make its owne objects, and as being *Speculum sibi ipsi*, a Glasse to it self,

## of the Soule.

the de. self, by so much the cleer-  
rainer, by how much the  
se. freer; for though the bo-  
ody, dy be a necessary helpe to  
the sensitive Faculty, yet  
more to the Intellectuall, at least  
all, *Quoad Intelligibilia*, it is an  
in its impediment and a clogge,  
erci- that from hence wee may  
thin draw an Argument, which  
that drawes an Inference with  
wne it greater then it self; That  
Spe- to which the Body is no  
o it helpe, but an impediment,  
self,

## *A Soliloquie*

not only may subsist without the Body, but may subsist the better ; and if it may, then at last it must ; For, *Frustra fit potentia qua non reducitur in actum* ; Nature is no such unskilfull Artificer, to make a power that comes not into act : and so it is for the credit of Nature, that the soule be immortall. And why hath Nature implanted in the Soule of man, a desire

of

## *of the Soule.*

of immortality, if it be not  
capable of immortality?  
Can any thing bee more  
vaine then to desire impos-  
sibility? If it be not more  
vaine to thinke that Na-  
ture makes any thing in  
vaine; and so it is for the  
credit of Nature still, that  
the soule bee immortall.

Nature hath made man in  
Duration of Body, like to  
those Inferiour Creatures,  
to whom shee hath made

E 5 . . . . . him

## *A Soliloquie*

him like in faculties of the thō  
Body : and hath she not as nall  
well in duration of Soule, Æw  
made him like to those Su- exo  
periorur Creatures, to whō ma  
she hath made him like in thi  
Faculties of the Soule ? No  
And so it is for the Equity am  
of Nature, that the Soule du  
be immortall. But more and  
than this, Nature hath of  
given to her meanest crea- So  
tures, as Trees and Beasts,  
folong a continuance, that th  
though

## *of the Soule.*

the though they be not Eternall, yet they seeme to be  
immortall, & viternall ; at least, farre  
to exceed the continuance of  
any man ; and would shee doe  
well in this, and not make man, her  
Noblest Creature, some  
way amends for it, by a longer  
duration in another life ?  
more and so it is for the Equitie  
of Nature still, that the  
Soule be immortall.

Who knowes not, that  
the Soule of man hath in  
it

## *A Soliloquie*

it three Faculties, the Ve- wh-  
getative, the Sensitive, and ca-  
the Rationall ; of which, a  
the two first are common p-  
to man with Beasts ; the E-  
third, proper only to man. sa-  
The two first have relati-  
on onely to the Body, and  
depend upon it : The third  
hath no relation, at least  
no necessary relation to  
the Body, nor dependance  
on it ; and therefore the  
two first make a Soule,

## of the Soule.

which may properly bee  
called *Anima*: the third,  
a Soule, which may pro-  
perly be called *Spiritus*, as  
the *Ecclesiastes* calleth it: Not  
saying the Soule, but *The*  
*Spirit returnes to God that*  
*gave it*. Yet not that *Ani-*  
*ma* and *Spiritus* are two di-  
stinct Soules, as the anci-  
ent *Didymas* thought, but  
that they are both but one  
Soule under two names,  
expressing a two-fold Ex-  
istence

## A Soliloquie

istence and Operation : eas-  
properly *Anima*, as it Ani-  
mates, and is sensitive and not  
inseparable : properly *Spiri- An-*  
*ritus*, as inseparable and in-  
tellectuall. And although  
the Soule, separated from  
the Body, reteine all the  
three Faculties in Habit,  
yet the third onely in O-  
peration, because only the  
third operates without  
bodily Organs, which the  
other two cannot ; and yet  
reason

## of the Soule.

ion : eason enough to call it the  
Ani- m mortality of the Soule ;  
and not onely of the Spirit.

Sp- And further, it may per-  
in- haps be, that as while the  
Soule is in the Body, the  
Rationall Faculty makes  
use of some things which  
were made of purpose for  
the Sensitive Faculty : So  
when the Soule shall be se-  
parated from the Body,  
the sensitive Faculty shall  
have the power of reflexi-  
on,

# A Soliloquie

oh, and be *Speculum sibi ipsi* Be-  
si, a Glasse to it self, which dra-  
was proper before to the fra-  
Rationall Faculty: at least, mi-  
by the like Endowment, di-  
whereby Angels see and S-  
heare, be enabled to doe f-  
that without bodily Or-  
gans, which it could not  
do before, but with them.  
P If the Soule of man were  
not immortall, it should be  
*Ex Traduce* from the Pa-  
rents, as the soules of  
Beasts

## of the Soule.

Beasts are, which are  
drawn *E potentia materiae*,  
from the power of the  
matter, of which their bo-  
dies are made; but the  
Soule of man is not drawn  
from the power of the  
matter; but *Extrinsecus*  
*advenit*, commeth to the  
Body from a forraigne po-  
wer: as Christ saith, *Pater*  
*meus usque nunc operatur*,  
and therefore is not *Ex-  
Traduce*; and therefore is  
immor-

## *A Soliloquie*

immortall. That which is ter-  
drawne from the power o<sup>f</sup> the matter, must needes be co-  
materiall ; but the soule o<sup>n</sup> man is a substance immate-  
riall ; for if it were not im-  
materiall, how could it cō-  
prehend things that are im-  
materiall : seeing *Modus o-  
perandi sequitur modum  
Effendi* ; Every thing ope-  
rates according to its Ef-  
fence ; but the soule of man  
cōprehends things imma-  
teriall,

## of the Soule.

which is materiall, Angels and Spirits, Formes and Universals: and besides besides could it doe this, if it were soule or not that? could it apprehēd things immateriall, if it self were not immateriall? A stream can never naturally rise higher than its Spring; lower it may fall, & levell it may runne, but higher it cannot rise; so if the soule were materiall, it could never rise to apprehend things immateriall, which are

## *A Soliloquie*

are higher than it selfe ;  
but being immateriall , it  
may apprehend things ma-  
teriall , which are lower  
than it selfe ; and things also  
immateriall , which are but  
levell with it selfe ; and  
then , if it be immateriall ,  
it is also incorruptible :  
For all corruption is from  
matter ; where no matter  
is , there can be no corrup-  
tion ; and if incorruptible ,  
then also immortall ; for  
all

## *of the Soule.*

all Mortality is from corruption ; where no corruption is, there can be no mortality ; and so of these linkes I may say, is made up the chaine of the soules immortality : It is not drawne from the power of the matter ; and therefore is immateriall ; and therefore is incorruptible ; and therefore is immortal.

But if the soule be not

*Ex*

# A Soliloquie

*Ex Traduce* from the Pa-  
rents ; why is it said in the  
*Genesis*, that sixty six soules  
went down with *Jacob* into  
*Ægypt*, which came all out  
of his loynes ? for what is for  
it to come out of his loynes  
but to be *Ex Traduce* ? Is it  
not, that they are called  
soules, because they were the  
persons then living, when  
they went downe into *Æ-  
gypt* ? Or is it, that they  
are called soules, à Notiori  
parte ;

## of the Soule.

Parte, not *à meliori*; from  
d in the sensitive and vegetative  
oules parts, which are visible,  
into and, in a kinde, common to  
all out man with Beasts; and ther-  
that is fore in a kind also, trans-  
pinesmitted from the Parents;  
? Is but the intellectuall part,  
alled which onely is the soule  
were that properly is immortal,  
when was never in the loynes of  
Æ- Jacob; and therefore issued  
they not to his issue frō thence;  
otiori nor is *Ex Traduce* from the  
parte; Parents.

But

## A Soliloquie

But how then comes our  
originall sinne to be in the  
soule, if it be not transmit-  
ted from the Parents? and see  
how is it transmitted, if  
the soule be not *Ex Tradu-  
ce*? O my Soule, is not  
this the doubt, that gra-  
velled the great Saint *An-  
ustin*, a knot that hath busi-  
ed the most learned wits  
to untye, and yet perhaps  
is not so untyed, but that  
it remaines intangled still? i-

at

## of the Soule.

es or at least, the solution to or-  
n the ordinary capacities not made  
smit so plaine, but that there are  
? and seeming difficulties still in  
d, if it ? For is it enough to say,  
radu that *Adams* sinne was not  
s not onely personall, but ex-  
gra-tends to all mankinde ? Or  
An-to say, that he sinned not  
busi-as a private person, but as  
witsone that obliged his whole  
haps Posterity ? For dōth it  
that not follow by this, that o-  
still? iginall sinne should be by

at

F

imputa-

## A Soliloquie

imputation rather than by  
inherencie : when yet the ga  
saying of *David*, *I was con-~~com~~-<sup>re</sup>ceived in sinne*, pretends to  
more then imputation ? so  
And if it be inherent, then  
must it bee transmitted  
from the Parents ; and if A  
transmitted from them , of  
then must the soule also be  
*Ex Traduce* ; and so, this  
seemes not to cleare the  
doubt, but leaves us in the  
bryers with *S. Austin* still.

Is

## of the Soule.

Is it then, that as Saint James saith, *He that breaketh one Commandement, is guilty of the breach of all* : so if some part of the soule then be tainted with sinne, it tted sets a taint upō the whole? And is it not, that so much of the soule, as is common to be to man with Beasts, which this are the sensitive and vegetative, may well enough be said to be *Ex Traduce* from the Parents ; and

Is

## *A Soliloquie*

with them the concupis-  
cible part, which is the pro-  
per seate and origin of sin ?  
and they being originally  
tainted with sinne, as be-  
ing transmitted from the  
Parents, set a taint also  
upon the intelle&uall part,  
by the union with them ;  
and yet, no consequence,  
that this, as they , should  
be *Ex Traduce* from the  
Parents. What though  
the soule were breathed

## *of the Soule.*

by God, entire at first into the body : Is it necessary it should be so continued, as it was at first given ? Why more, then that the body was made by God, all at once at first ; and yet now by generation, is continued and made up by parts ? For who knowes not the order of Nature in forming the parts of the Body in the Mothers wombe : First, the heart

F 3 is

# *A Soliloquie*

is formed and lives ; and this is yet but the vegetative part of the soule: then (after the forming of some Ministeriall parts ) the **Braine** ; and this is yet but the sensitive part of the soule ; and thus farre, **Ex** **Traduce** from the Parents may not unprobably bee allowed : but the Ratiornall part is behind still, as having no part of the body for the Fountaine of her

## of the Soule.

; and her operation. This there-  
fore remaines to be infused  
by God, and is perhaps  
some one of the workes which  
the Christ meant, when hee  
but said, *Pater meus usque nunc*  
of the *operator*; and differs from  
the first worke but onely in  
this, that where hee then  
y bee breathed the whole soule  
ratio: into the Body at once, hee  
ll, as now leaves to Nature the  
two inferiour parts, and  
reserves to himselfe onely  
her

## *A Soliloquie*

the consummating part, For  
which is the Rationall. tatiw

But would it not follow only  
by this, there should bee sitiv  
two soules in man ; one the  
generated by the Parents, soul  
another immitted into the red  
Body by God ? Indeede of l  
no ; for they make all but *mat*  
one soule, onely augmen- of t  
ted by a Faculty ; or rather crea  
not a Faculty, but the true but  
substance which makes it to t  
properly to bee a soule : tha

For

## of the Soule.

rt, For where onely the vegetative is, as in Trees ; or how only the vegetative & sensitive, as in beasts, though ne they be commonly called ts, soules ; yet, truly consider, they are but Faculties de of life, drawne *E potentia ut materiæ*, from the power n- of the matter, of which the er creatures are made, and are ue but as degrees and stages it to the Rationall ; this only e : that, which consummates

## A Soliloquie

and perfits it to be a soule her  
and is so a part of the soule and  
that it makes the whol her  
soule indivisble into parts whi  
and as comming immediatly  
ately from God himselfe o a  
can never be dissolved, but ege  
by God himselfe ; and is ou  
therefore by his Decree fac  
immortall ; which the ve Be  
getative & sensitive could whi  
never be, if the Rationall s b  
did not take them into her io  
society, or rather joyne io  
them

## *of the Soule.*

soule hem as unisons in Musick  
sould make them one with  
hol her owne being. That  
arts which is a Roofe to a low-  
medi r roome, is but a Floore  
elfe o a higher; and so the  
but vegetative which was a  
d isoule in Plants ; is but a  
ree Faculty to the sensitive in  
ve Beasts ; and the sensitive,  
ould which was a soul in Beasts,  
nalls but a Faculty to the Ra-  
her ionall in man ; for the Ra-  
yne ionall is the supreme  
hem

Roofe

## *A Soliloquie*

Roofe that perfits it to be But  
a soule, and makes it fixt on  
and therefore immortall. th  
But as the Rationall makes w  
the sensitive immortall in be  
one kinde; so the sensitive fo  
makes the Rationall mor. co  
tall in another; not in du- d  
ration, but in corruption o  
as tainting it with that sin o  
which brought the sen  
tence of *Morte morieris* up  
on *Adam*, and justly in *A  
dam* upon all his posterity

Bu

## of the Soule.

to be But whether the corruption of the sensitive, before the Rationall come to it, makes which, according to the best Writers, is not till the fourth month after conception, make the Embryon, dying within that space, obnoxious to originall sin or no, is a depth that exceeds the line of my knowledge; and perhaps of any mans else, without Divine Reuelation: For though

## A Soliloquie

the soule be not actually  
perfitted, till that time ;  
yet it is actually prepared,  
and hath an actuall *Prævi-  
am prævam dispositionem* in  
it before that time ; and  
who can tell, whether this  
may not serve, and be suf-  
ficient to make obnoxious ?  
For why else should *Da-  
vid* say, *I was conceived in  
sinne*, when the Rationall  
is not infused, till after the  
conception ?

Or

## of the Soule.

Or is it not, that to say,  
The soule is *Ex Traduce*  
from the Parents, and the  
soule is not *Ex Traduce*  
from the Parents, are  
both true in the Disjunc-  
tive, because the Rationall  
is not, the sensitive is; but  
that the whole Soule is  
guilty of originall sin; not  
onely when borne, but  
when first conceived, uni-  
versally may passe without  
disjunctive. Or is it not,

that

## *A Soliloquie*

that when God at first that  
created *Adam*, it is said, tain  
*Male and female created heepe*  
*them*; and therfore, though obi  
the soule be *Ex Traduce* be  
from the Parents; yet till any  
the Embryon be so farre At  
growne, that it may bee the  
said to be Male or Female; do  
which is not, till the parts *str*  
be all formed, and that it *go*  
hath its perfit shape (which  
i is not till a certaine time.  
c after the conception; but *pe*  
that

## of the Soule.

first that certaine time, uncer-  
tayne how long) it cannot  
heebe justly thought to bee  
ough obnoxious to originall sin,  
duce because not be murder in  
till any that shall destroy it.  
urre And this may appeare by  
bee the Law which Moses sets  
ale; downe, *Exod. 21.* If one  
arts strike a woman, that her fruit  
it go from her; which in some  
Copies is thus exprest, that  
her fruit goe from her, not  
perfittly shaped, the punish-  
ment

## *A Soliloquie*

ment shall be the lighter so i  
but if perfittly shaped, th ho  
punishment shall be death pag  
And as long as it is in state no  
not to make it murder i so  
any that shall destroy it For  
so long, neither can it be free  
in state, to be obnoxious be  
to originall sinne. Or may ri  
it not perhaps be true, tha  
the whole soule, with all its th  
Faculties, is *Ex Traducet*  
from the Parents ; as hath a  
been held by many ? and a

fo

## of the Soule.

ghter so indeed it will be plaine,  
l, thow originall sinne is pro-  
death pagated: But then, it will  
statenot be so plaine, how the  
er is soule shall be immortall;  
y it For if it bee *Ex Traduce*  
t be from the Parents, it must  
xiou be drawne *E potentia mate-*  
*riæ*, from the power of the  
tha matter; and if drawn from  
all its the power of the matter,  
*duce* then must it be materiall,  
nath as the soule of a Beast is;  
and and if materiall, then also  
so

cor.

# A Soliloquie

corruptible; and if corruptible, then also mortal. <sup>law</sup>  
Indeed no; for though <sup>the</sup> matter may be drawne *E potentia materia*, from the power of the <sup>ei,</sup> matter; yet not from the <sup>of</sup> power of the matter, <sup>itself</sup> simply; but *E potentia materia inspirata à Deo*, from the power of the matter <sup>by</sup> inspired by **God**; as it <sup>is</sup> was at first in *Adam*, and <sup>is</sup> as in Beasts, it never was; and though the being <sup>is</sup> drawne <sup>to</sup>

## of the Soule.

orru  
ortarawne from the power of  
ugh the matter, would make it  
mate mortall; yet *Inspiratio*  
of the *ei*, the being inspired by  
n th<sup>o</sup>od, makes it be, as him-  
simlfe is, immortall. When  
made God at the Creation brea-  
fromned the soule into the bo-  
attey of *Adam*, there is  
as i nothing spoken of the  
and soule of *Eve*, because shee  
was; was taken out of *Adams*  
being ide; and if it served her  
awne or a soule, that shee was  
made

## A Soliloquie

made of a part of *Adams* body; why not as well  
also for all other Descendents from *Adam*, *Et natura  
natorum & qui nascentur ab his  
illis*? seeing as the soule  
was then *Tota in toto, & tota  
in qualibet parte*, all in the  
whole, and all in every  
part of *Adams* body; so it  
is still in every one of  
ours.

Or lastly, if this also being  
refused; Is it not then, that we

## of the Soule.

damme are all borne of that  
weltcursed seed, upon which  
scene sentence of *Morte mo-  
natiueris*, was, for the sinne of  
our abisobedience, justly pro-  
couleounced ; and though the  
protowle be not *Ex Traduce*  
n the rom the parents; yet when  
very once joynes with this  
so itcursed seed, and is made  
ofne with it; it justly be-  
omes both guilty of the  
so beinne and subiect to the  
that urse; and shall so conti-  
we  
nue,

## *A Soliloquie*

nue, untill the scede of the  
woman take both the guilt  
of the sinne, and the curse  
of the Law upon himselfe,  
to free us from both ; and  
now if you will say, It is  
hard measure in God, to  
lay the penalty of one  
mans offence, upon all his  
posterity ; you must with-  
all say, it is great mercy in  
God, to impute the merit  
of one mans righteousness,  
to all his followers ;

that

## of the Soule.

that as the most you can  
say in that case, is that *God*  
is a just Judge; so the least  
you can say in this case, is,  
that he is a Mercifull Re-  
deemer, and now and e-  
ver, a Faithfull **Crea-**  
**tour.**

If the soule did die with  
the body, why should it  
not as well be sicke with  
the body, and grow old  
with the body? But this  
is found by daily experi-

**G** ence,

## *A Soliloquie*

ence, that in the sicknesse  
of the body, the soule is  
commonly best in health ;  
and in the age of the body,  
the soule is yet yong still ,  
or rather hath the greatest  
vigour in these two sea-  
sons ; the sensitive part in-  
deed , because it useth bo-  
dily Organs, must needes  
decay with their decaying ;  
but the intellectuall part  
which neither useth any ,  
nor hath use of any , con-

tinues

## *of the Soule.*

tinues to be it selfe still, what ever they be ; corrupted perhaps in her quality, but not made corruptible in her substance ; and even when it is at the very point of disbanding and leaving the body , yet then she exerciseth the operation of her Faculty, in as great vigour as ever, understandes as much, knowes as much , apprehends as much as at any time be-

# A Soliloquie

fore : And could it doe we-  
so, if it depended upon the lit-  
body, which is then all co-  
out of frame and in con- as  
fusion ? It is indeed plain-  
ly to be seene, that while cu-  
the vegetative Facultie is o-  
in the greatest vigour, all c-  
that while wee use the i-  
sensitive but little, the Ra-  
tionall not at all, as is seen  
in Infants and little Chil-  
dren ; and while the sensi-  
tive Faculty is in the grea-  
test

## *of the Soule.*

test vigour, all that while  
doe we use the Rationall but  
the little, which makes youth  
all commonly so intemperate  
as it is; but when the sen-  
sitive and vegetative Fa-  
culties grow to decay, as in  
old age they doe, then  
comes the Rationall to be  
in greatest force; which  
makes old men common-  
ly to be of soundest judge-  
ments; and therefore see-  
ing the Rationall Faculty

## *A Soliloquie*

decayes not with the bo  
dy, as the other doe; nei  
ther is it possible it should b  
be extin~~et~~ with the Body  
as the other are.

If the soule perish toge  
ther with the body, then it  
perisheth before the body;  
for the body reteines its  
proportion and shape, at  
least for some time, after  
the soul hath left it; but the  
soule, if it perish then, re  
teines nothing at all of all  
her

## of the Soule.

the bo her Faculties, they are all  
nei extinct and gone ; and so  
by this reckoning, the bo-  
dy should be a longer la-  
ster than the soule ; which  
though it be true in Beasts,  
whose soule is perhaps  
nothing but the life ; yet  
it is false in man, whose  
soule is a substance, sub-  
fisting by it selfe, and sepa-  
rable from the body.

But though by these  
words of *Salomon*, *Who*

## A Soliloquie

knoweth the Soule of a man  
that goeth downward, or the  
soule of a man that goeth up-  
ward; It may be gathered  
there is *Aliquid impercep-*  
*tibile* in the soule of man,  
something so obscure and  
hidden, that makes it im-  
possible to be thorowly  
understood; and therefore  
no demonstrative Ar-  
guments can bee drawne  
from thence, to make a pe-  
remptory conclusion of  
its

## of the Soule.

its immortality ; yet there are Arguments enow , some drawne from the nature of the soule it selfe, and some from forraigne circumstances, that evidently evince it, against all opposition, to bee immortall: For the soule of man can apprehend immortality , which Beasts cannot ; and shall it not bee capable of immortality , though Beasts are not ?

G 5      And

## *A Soliloquie*

And more then this, the  
soule of man can discharge  
the Function of immorta-  
lity, which is to make of  
all times, one ; reducing  
the time past, and that  
which is to come, into the  
present ; and is it possible  
it should doe the worke of  
immortality, and not bee  
immortall ? If the soule  
of man bee not immortall,  
then neither are the An-  
gels immortall ; for they

are

## of the Soule.

are all made of the same  
immateriall mettall; which  
if it be durable in the one,  
why not as well durable in  
the other ? must not those  
creatures be needes of the  
same nature and condition,  
which do all alike the same  
actions, insist all alike up-  
on the same object, have  
all alike the same *summum  
bonum* ; but all these are  
common alike to men and  
Angels ; to both which

the

## A Soliloquie

the *Summum Bonum* is to  
enjoy Gods Presence ;  
the chiefe Object, is the  
blessed Face of God ; the  
Finall actions, are to glo-  
rifie God ; if then Immor-  
tality be granted to the  
Nature of Angels ; how  
can it be denied to the  
Soule of man ? The Soule  
of man can apprehend  
God, who onely is immor-  
tall ; and can that be mor-

## *of the Soule.*

is to tall, which apprehends  
him that is immortall: and  
more then this, the soule  
of man is the onely Crea-  
ture in this inferiour world,  
that can praise God; and  
seeing Gods praise shall  
never cease; can that cease  
which is to praise him?  
And so it is for the glory  
of God, that the soule be  
immortall. Hath not God  
made the Heavens and the

Earth

## A Soliloquie

Earth for the use of man, <sup>not</sup>  
therein to glorifie him : <sup>not</sup>  
and shall he use them no <sup>he</sup>  
longer than this life : and <sup>all</sup>  
longer he cannot use them <sup>ju</sup>  
if the soule be mortall: and <sup>so</sup>  
so it is for the glory of <sup>so</sup>  
God still, that the soule <sup>w</sup>  
be immortall. If the soule <sup>w</sup>  
be not immortall ; when <sup>t</sup>  
is it, that God punisheth <sup>t</sup>  
the wicked, and rewar-  
deth the godly : seeing,

not

## of the Soule.

of man, not in this life, if not in another? and not in another, if the soule be mortal? and tall? and so it is for the hem Justice of God, that the and soule be immortall. If the of soule bee not immortall; soule what good is it, that *In memoria eterna erit justus*, the Righteous shall be had in everlasting remembrance; of which hee can neither be sensible nor in-

telligent?

## A Soliloquie

telligent? and so it is for  
the Justice of God stil, that  
the soule bee immortall.  
If the soule be not immor-  
tall, how shall the places  
of the Angels that fell, be  
filled up againe? Or shall  
they stand empty for ever,  
as though God had not  
power to fill them up? and  
so it is for the Power of  
God, that the soule bee  
immortall. If the Soule

be

## of the Soule.

Elisabeth Shurlock  
be not immortall ; how  
is God, the God of Abraham,  
the God of Isaack,  
and the God of Jacob ?  
for he is not the God of  
the dead, but of the living ; and living they  
could not be, if the Soule  
were mortall ; and so it is  
for the Power of God still,  
that the soule be immor-  
tall ? And now, my soule,  
wilt thou rather detract

from

# A Soliloquie

from Gods Glory , from  
his Justice, from his Po-  
wer, than believe and ac-  
knowledge, that the soule  
is immortall : Shall Hea-  
then men, who had scarce  
any hope of good after  
this life : Shall a Hea-  
then Poet say, *Et cum fri-  
gida mors Anima seduxerit  
artus* ; making death not a  
destruction of the soule ,  
but onely a separation of it

from

## of the Soule.

from the body ; and shall  
we whose chiefe blessed-  
nesse consists in the expe-  
ctation of our soules blef-  
fednes after this life, make  
a doubt, whether the soule  
of man be immortall, or  
no ? Are there not mani-  
fest Arguments to evince  
it ; and such as are obvi-  
ous to fense, both in the  
dead, and in the living ?  
For, is it nothing, that in

all

# *A Soliloquie*

all ages there have beeene  
apparitions of men depar- not  
ted ; whereof , though *eth*  
some perhaps be Fables ,  
and some delusions ; yet lat  
many, no doubt, are true se  
Relations, and have beeene w  
Reall Representations ;  
which could be none, if th  
the soule were mortall.  
And if it be doubted, whe-  
ther any such apparitions  
have been, or no ; have we  
not

## of the Soule.

part not the learned *Melan-*  
ugh *Ethon*, a reverend Writer of  
les, late time, affirming him-  
yet selfe to have beeene an eye-  
rue witnesse ? Have wee not  
ene the learned *Ludovicus Vi-*  
s ; *ves*, affirming many of  
if his acquaintance, men  
ll. worthy of credit, to have  
e- seene and spoken with  
ns them, and heard many  
e things related by them, a-  
t bove the pitch of Nature ?

200. 11

that

## *A Soliloquie*

that nothing is more cer-  
taine than such appariti-  
ons, which could be none,  
if the soule were mortall.

What though it were not  
the true *Samuel* that ap-  
peared to *Saul*, but a delu-  
sion of Satan ; yet was  
there no ground for his  
using such delusion, which  
could be none, if the soule  
were mortall. Is it no-  
thing, that the Devill of-

tentimes

## of the Soule.

rentimes makes Pacts and bargaines with wicked men, to doe great matters for them in this present life, upon a hope and desire of their destruction in the next ? which could be none if the soule were mortall : and if any doubt of such Pacts with the Devill, have we not *Confitentes reos*, daily examples of Delinquents themselves;

## *A Soliloquie*

selves, averring it at their dy-  
deaths, no time to disse- jo-  
ble? that nothing is more h-  
certaine, then that such th-  
Pacts are made; which n-  
could be none, if the soule n-  
were mortall. Is it no-  
thing, that the consciences l-  
of all men, whether good l-  
or bad, give evident testi-  
mony of this truth, of the l-  
soules immortality? For  
why else should good men

dye

## of the Soule.

heir dye so patiently, indeed so  
joyfully, if they had not a  
hope of a better life after  
this ? which could bee  
none if the soule were  
mortall. Or why should  
wicked men dye so unwillingly,  
indeed so feareful-  
ly, if their conscience did  
not give them , there  
would be sense of paine  
remaining after death ;  
which could be none , if

H the

## *A Soliloquie*

the soule were mortal  
Have not all wise men, a  
the world over, affirme  
and beleeeved the soule o  
man to be immortall ; one  
ly some few fooles wh  
have said in their hearts  
there is no God ; hav  
said also with thei  
mouthes , The soule i  
mortall : and shall we ra  
ther joyne in assent wit  
these few fooles , tha

wit

## of the Soule.

ortal with those many wisc-  
en, a men? No, my soule, let  
firme Epicureans, and Saddu-  
soule occes, and Atheists doubt  
l; one their pleasures, till their  
s who doubt be resolved by the  
hearts feeling Argument of eter-  
hav nall paines ; but let this  
thei be thy Pillar, or rather  
soule i thy *Murus Ahenus* ; that  
we ra after this life, there will  
t wit be reward for the God-  
thally, and punishment for

wit

H 2

the

# A Soliloquie

the wicked ; that *In me-  
moria eterna erit justus* ;  
the Righteous shall bee  
had in Everlasting remem-  
brance ; that the number  
of Angels that fell from  
Heaven, shall be filled up  
with Saints from the  
Earth ; and especially ,  
that God is the God of  
*Abraham*, the God of *I-  
saack*, and the God of *Ja-  
cob* ; and then I doubt not

thou

## of the Soule.

thou wilt be satisfied of  
this doubt ; and not on-  
ly of thine owne, but of  
thy bodies immortality ;  
that so thou maist not  
only immortally be *Sp-  
itus*, but immortally be  
*Anima* ; for though thou  
wilt properly bee but *Sp-  
itus*, till the body rise a-  
gaine ; yet after the Re-  
urrection, thou wilt pro-  
perly be *Anima* againe ,  
but not

# A Soliloquie

and have all thy Faculties,  
not onely in Habit, but in  
Operation, and Animate  
the Body in a greater per-  
fection than ever before;  
for the body will then  
have greater endowments  
of thy Facultie thou  
art properly by a  
more vigorous statu-  
on, and perspicuity of  
sense, and greater endow-  
ments also of thy Facul-  
ties,

## of the Soule.

ulties, ties, as thou art properly  
out in *Spiritus*, by celerity of mo-  
tione, and by subtilty of  
per- dimension; by which per-  
fore; haps it was that Christ af-  
then ter his Resurrection, came  
ments in amongst his Apostles  
thou when the doores were  
by a shut; for so it was fit for  
etati- a body being then spiri-  
y of tuall. Now indeede, Cor-  
dow- pns aggravat *Animam*, the  
acul- body is a burthen to the  
ties,

## *A Soliloquie*

soule ; but as much as the body aggravates the soule now, and makes her participate of its infirmities, so much and more will the soule then alleviate the body, and make it participate of her perfections.

And who now is so stupid, that findes not a sweet shewre of perswasion to fall upon him from this

cloud

## of the Soule.

ch as a cloud of Reafons ? where-  
s the of, though every drop by  
es her it felfe may feeme to wet  
firmi but little, yet all together  
more make a shewre able to wet  
allevi to the roote ; but if any  
ake it mans temper be so hard ,  
perfel that no shewre will molli-  
fie it ; if any man be so  
o stu unreasonable , that no rea-  
sweet son will satisfie him ; yet  
on to there is hope, that Faith  
i this will ; for Faith raines  
cloud down

## *A Soliloquie*

downe a stronger shoure  
of perswasion than Rea-  
son can ; and this belief  
of the soules Immortality,  
is the mayne Root, up-  
on which all Faith is  
grounded ; For if the  
soule bee not believed  
to bee Immortall ; where  
is the assurance of for-  
givenesse of sinnes ? where  
the hope of Resurrection  
from the Dead ? where, the

ex-

## of the Soule.

howre expectation of life ever-lasting ? And if any man still be possest with a stupidity of this doubt, that neither Reason can perswade him , as a man ; nor Faith over-rule him, as a Christian , I must then leave him , to feede upon grasse with the Beast of the Field , like *Nabuchadonozer*, untill like *Nabuchadonozer* he recover

## A Soliloquie

ver his senses ; and recant his Errour ; and then hee will bee able and shall have leave, to make a benefit, and to take the benefit of this cloud of Reasons.

And now, my soule, thou art sure of immortality, a Fee Simple, that no time can weare out, no forfeiture extinguish: but alas ! what good is it to

have

## A Soliloquie

have Immortality , if it  
be not accompanied with  
Beatitude ? and accom-  
panied with Beatitude it  
will never bee , if God  
vouchsafe not his Beatifi-  
call Vision ; and that Vi-  
sion hee will never vouch-  
safe thee, if thou bee not  
*Mundo Corde, of a pure*  
*heart in his sight : For Be-*  
*ati mundo Corde, quoniam*  
*ipfi videbunt Deum, Blef-*

fed

## A Soliloquie

sed are the pure in heart, me  
for they shall see God: O my  
therefore, my soule, en-sil  
devour so to serve God, by  
with a pure heart in this ke  
mortall life, that when  
thou commest to thy true  
Immortality in the next,  
thou mayst be admitted to  
see that Beatificall Vision;  
and mayst be immortall in  
joying of Happinesse  
and not in feeling of tor

ments

## of the Soule.

art, ments; thy Joy may bee  
O mmortall, and not thy  
en-sisery. And let this bee  
od, thy Pillar upon which to  
hiske thy Thoughts.